/5/

175 At first he was met with distrust, since everyone was still
177 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[648] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
[131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[16] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[36] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Šambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[67] soon fell to ruin (1). Already in 1782 it was necessary to transport
[64]

[13] 1. Cazal, Corogr. bras. /Chorography of Brazil/, I, p. 340. -- Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

/7 cont./

132 The life of the inhabitants is determined by the sharp division of the seasons. The rainless period lasts from May to the end of September, and farther north even until far into October. Then broad sandbanks (praias) are exposed everywhere, with the sun [221] beating down on them day after day. For the Indians this is the real period of river life. Fishing then governs all interests. With the beginning of November the rainy season has usually already set [133] in with strength; in December and January the river is highest, ten to twelve meters above the low level. From bank to bank, without interruption, a tremendous mass of water fills the bed, flooding the neighboring low plains for some distance.

136 Swarms of annoying insects, mosquitoes and pium /a very 221 small mosquito/, which are completely absent in the dry season, now fill the air. The Indian is forced to retreat to higher ground, where he then attends to cultivating the fields and, if need be, [226] hunts. Fishing can be carried on only in the lagoons at this time.

133 When the water lowers, bad fevers are not uncommon on the ● 164 middle Araguaia, where extensive swamps accompany the river.

Hordes. The Karaya of the Araguaia are divided into the 101 three large tribes of the Yavahẽ, Karayahi, and Šambioa, which [161] together may number about 4,000 persons. The first inhabit the [131] interior of the still completely unknown Bananal Island. We know [361] only this much about it, that in its northern part there is a large lake near which the three villages of the Yavahẽ are located. It has an outlet into the eastern arm (furo) of the Araguaia, at the mouth of which some of these savages were spoken to for the last 177 time in April, 1888. In the meantime no one has sought them out here, although they have indicated several times their desire to trade with the colonists. They badly need iron tools, which now come to them only rarely through the agency of the Karayahi. In the villages of the latter one sometimes meets some Yavahẽ. They do not like to leave their hiding place in large numbers, since they justifiably fear importing epidemic diseases.

361 The Karayahi live in 12-15 villages of various size on the west arm of the Araguaia in the region of the navigable stretch from S. José below the mouth of the Crixas to the region of S. Maria.

/32 cont./

765 If the survivors so desire, the bones are later dug up again and deposited in separate shallow clay containers near the grave.

Memories of the dead do not fade quickly. Long after the death of a family member, the devotion of his relatives is expressed in violent outbreaks of pain when a reminder of the deceased is evoked by some event. If, while examining storage baskets in the houses, we came across objects from the estate of departed spouses or children, the women broke out in loud lamentation, which stopped only when the object concerned was hidden again.

765 [464] In the last Šambioa village I witnessed a scene of mourning as unique as it was touching, when the news arrived that a Karaya had died in Pará, where he had gone on a boat as a hired rower. His mother and wife paced up and down on the bank for two days, while solemnly mourning loudly in song, holding ornamental objects of the lamented in their hands and continually waving them downstream where he had disappeared.

[533] The mourning songs were continued, accompanied by other women, far into the night.

Sicknesses and Witch Doctors

●164 On the whole the Karaya have been spared from the worst scourges of primitive peoples, smallpox and syphilis; just as little are they subject to the leprosy and goiter so widespread in the population of Goyaz. On the other hand tuberculosis, the infectiousness of which is well known to the Indians, is steadily increasing among the Karayahi. Ahi catarrho uaõ tem? Is there no catarrh, too? is always the first question which they ask the foreign visitor before they allow him to enter their huts. Malaria fevers occur in their more intensive form also only in the Karayahi region, particularly in the lowlands between São José and the mouth of the Rio das Mortes.

757 Medicines are apparently used by the savage tribes of South America to a much lesser degree than one generally assumes.

/185 cont./

142 the other hand, only four times (Pl. 11, Ill. 4; 38, Ill. 1;
44, Ill. 2). The color of the hair is black, with a reddish shimmer
[302] in an oblique light. Beard hair is sparse and is plucked out. Under-
arm hair is present, though not thick; it is sometimes pulled out,
sometimes left. Pubic hair is heavily developed among the male
sex; it does not extend much beyond the pubic bone and is not
removed. I was unable to observe among the Indians any fine
skin hair on the rest of the body; their skin is completely smooth.
They, on the contrary, were astonished to see hair on my arms,
hands, and fingers, the white sheen of which on my sunburned
[302] skin did indeed look peculiar. Eyebrows and lashes are plucked
out.

●164 Pathological formations on bodies were only rarely ob-
served; I saw only one umbilical rupture in the case of a boy of
about 12. Chief Ilk apparently suffered from an inguinal hernia
142 (Pl. 36, Ills. 1 and 2, right). Signs of past pregnancies were less
noticeable on the body than on the breast.

The general picture of the Karajá is thus the following:
Small to medium height, brown in color, with straight, some-
times curly hair; broad-shouldered, wide-chested, narrow-hipped
figures with long lower arms and short hands and feet. Well-
[146] nourished, extremely muscular human beings. The women lag
behind the men in every respect.

/186/ 2. Dwelling Sites, Arrangement, Number.

101
131 One large Indian nation, that of the Karajá, inhabits the
banks of the Araguaya from 15 1/4-7° southern latitude. It is
divided into the three tribes of the Šambioá, Savajé, and Karajá.
The Šambioá inhabit the stretch of rapids between 7° and 8°.
southern latitude, the Šavajé the middle section of the river
island of Bananal, between 11° and 12° southern latitude, while
the settlements of the Karajá proper extend along the rapids-free
course of the river from 10° 12' to 15° 15' southern latitude.

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161 Without the Šavajé of the south horde, the total figure
[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá:

/190 cont./

175 167 [162] In 1772 José Machado meets Karajá, apparently on Bananal Island. In 1773 Fonseca visits the Karajá north of the southern tip of Bananal; they occupied nine villages with 9,000 inhabitants, three villages of which belonged to the Šavajé.

175 167 648 [164] [165] Transplantings to the south, into aldeamendos, took place from 1782 on. In this year 700 Karajá were transplanted to São José de Mossamedes near Goyaz, where they gradually perished. In 1786 Carretão was founded for Chavánte and Šavajé; most of the Indians succumbed to a measles epidemic, and the survivors were taken to Salinas in 1788, where they likewise gradually perished. A removal of the Indians to the south near these "centers of civilization" did not take place at that time, however, for in 1792 Souza Villa Real, when he traveled downstream from the Rio Vermelho out of the Araguay, did not find any Indians as far as the south end of Bananal. It was only at the beginning of the nineteenth century that the Karajá seem to have come to Salinas occasionally to visit their fellow tribesmen settled there. Thus, Silva Souza reports that between 1809 and /191/ 1812 they came to Salinas in order to submit peaceably, but that they moved back to their villages on the river as a result of a dispute; unfortunately, it is not said where these villages were. Cunha Mattos reports in 1824 that the Karajá at times came to Salinas in order to buy iron implements there (1). These conditions

[131] [484] [439] [172]

1. Rev. trim. 37, p. 363.

lasted for many decades, for Castelnau reports in 1844 that the Karajá occasionally came from the Araguaya to Salinas, in part to visit their fellow tribesmen, in part to plunder the plantations of the Brazilians (2). He himself did not come across any villages

175 13 36

2. Vol. 1, pp. 372, 377, 383.

from the mouth of the Rio Crixá to the southern end of Bananal, but reports that the fixed settlements start only after the division, and, to be sure, on the western arm, and that up to the Rio das

/336 cont./

I saw an umbilical hernia only once, in the case of a boy.

I did not learn anything about bloodletting, which Ehrenreich reports.

Scarification is very common; almost all Indians bear the scratch scars from it on upper arms and thighs. I was unable to observe anything about the procedure, which Ehrenreich ("Beiträge," p. 33) describes. Concerning the apparatus used for this, see above, page 109, Ill. 51.

Ill. 187.
Bone for cauterizing wounds.

Of illnesses for which the cure is not known to me, I saw a blind girl, a man blind in one eye, and a boy with dropsy, as well as a man whose legs were atrophied up to his knees and who was able to move forward only by crawling on hands and knees.

Ehrenreich reports ("Beiträge," page 32) that in the morning they induce vomiting by inserting a charred taquara rod into their throats, in order to empty the stomach in this way. He even brought back such sticks (Berlin 3964). I never observed this custom, but, as related above, simply heard that husbands induce vomiting artificially during the couvade (see page 273).

In the following I shall discuss the other illnesses, insofar as I obtained information about them; I shall stress in particular observed cases of illness.

In case of snake bite the affected limb is tied up and some pounded dõãhĩ́ root is put on it.

There are very many remedies for indigestion and intestinal disorders. For indigestion three different roots are used. Either one pounds the mõnã́ root (in Brazilian allegedly murizĩ́), mix

/336 cont./

757 it with water, and drink the liquid, or one takes, in the same
824 way, mixed with cold water, the pounded root of a cipo plant [b(ŭ)dōĭlūlĕ]. Finally, the root of a shrub which is cultivated for this purpose in the plantings is gnawed with the teeth in case of stomach pains. For intestinal disorders, two roots (dĭlüăkŏzĕ and bēdĭ) are /337/ crushed, each cooked separately, and the two decoctions mixed and drunk.

There are also several laxatives. The root ălăhĭnŏ (in Brazilian allegedly tĭŭ) is pounded, cooked in water, and drunk as a purgative, or one uses the root of a vine (hămbūlādŏè), which is pounded and extracted with cold water.

Jaundice and anemia in young people are cured by pounding the leaves of a red-blossomed creeper (dŏwĭlĭză) growing on
261 the goyaba and rubbing the body with it. Jaundice is caused chiefly by the eating of clay, which is put into ball form. This eating of clay is probably to be traced to the lack of salt. Instead of clay, ashes and sand are also eaten, which are said to have a constipating effect. I often observed how the Indians ate the sand from the sandbanks by the handful.

In order to grow fat, they eat a certain small fruit.

757 In spite of the good teeth which the Indians enjoy, tooth-
[164] ache seems to occur more often than one is inclined to assume. Though I did not observe any cases, they have a whole number of remedies for it. For example, they use the sheath of pieces of root and twigs called kŭsĭ (in Brazilian the so-called para tudo),
[752] as well as a small fruit called sĭbūrĕ. Teeth are not extracted; if they ache, this remedy is used. Otherwise they are left to drop out by themselves.

[164] I observed only one head cold (wādŏwĕ), in the case of an older man. As a remedy he had wound a palm-leaf binding around his head. Apparently his head was very dizzy, for he held it in front and back with both hands.

164 I often observed coughs (wādŏ); many Indians had a slight
757 cough, probably as a result of the cool nights. The children in Village 17 apparently had whooping cough; when coughing, they had choking spells, until they succeeded in coughing up the

/337 cont./

164 757 mucus. The mothers would pound them on the back; no other remedy was known. The coughing was explained as a consequence of the cold nights and the lack of blankets. They do not know any remedy for coughs.

164 I did not observe any tuberculosis. Ehrenreich reports ("Beiträge," p. 32) that the Karajá suffered from it, that they were aware of its danger and greeted every stranger with the question: "ahí catarrho não tem?" Now this custom has disappeared, probably with the decline of the disease.

[759] For chest pains they use ipipokama emetic powder (hãdãõ).

Fevers apparently are rare from May to October. At any rate, I did not see any attacks of fever in the villages. Only one of my Indian rowers was afflicted with a severe fever for three days in August. Fevers are said to be frequent, however, at the end of the rainy period, especially in the swamp region between São José and the Rio das Mortes; this stretch is therefore not 757 permanently occupied by the Indians. As a remedy they use the [824] /338/ plant kŏdūlāzĭ; it is pounded and mixed with hot water, and with this infusion the body, especially arms, shoulders, and chest, is washed. When this has been done four times in one day, the fever is said to be gone.

[164] Smallpox is unfailingly cured (as I was several times assured in answer to my question), and, indeed, the cure takes place on the eleventh day of the illness. It occurs as follows: [824] The four roots, nâũĕkĭedĭzũ̆, sĭndăkălăndõ̆, klăklă̆, lõlũ̆õ̆, are pounded, mixed with water, and drunk. The drink is followed by profuse sweating. For eleven days this is taken three times a day, noon, afternoon, and evening, and during this time only very small, boiled fish are eaten. On the eleventh day the sickness is gone.

[164] Measles cannot be cured. In 1906/07 a severe measles epidemic must have afflicted the Karajá. Many people are supposed to have died because they bathed in the river during the fever. For this reason bathing is not permitted during any [262] illness now. Grilled piranhas and manioc mush serve as food for the sick; even the parents of the sick eat only these foods during the illness of their children.

/338 cont./

[757] Venereal diseases are rare. The Karajá systematically
• [164] avoid them in that infected Karajá, as long as they are not cured,
[834] are prohibited from intercourse with the women and possibly banished from the tribe altogether. Pedro I, who became infected in Conceição, said that if he went home that way he would be unable to remain there: he would then no longer be a Karajá. They seem to have a remedy for syphilis, but it is said to be effective only in the hands of a good doctor.

Persons with infectious diseases are left alone; even the doctor does not pay any attention to them. The people simply move away, but leave food behind for them. If they die, the
[753] others come and bury them. With death the disease, even an infectious one, is regarded as obliterated.

158 Mental illnesses seem to be very rare. I observed only one epileptic youth. Every month at the first quarter of the moon he is said to thrash about and walk around with his eyes closed. He had a strange look and his movements were heavy. For no reason
[828] that I could see, he was suddenly seized by the others, overpowered, and thrown down; after a time he was permitted to get up again and walk about freely, but he was always kept under control.

828 According to their view, mental illness (ĭdjŏdĕ) is located in the small of the back.

Raving madness (ăhāhă) is incurable. During attacks the patient, by order of the chief, is bound at ankles and hands and laid on a mat in the shade.

158 In Schischá, on my return journey, I observed a strange custom, which probably goes back to a sadistic tendency. At night, the old bachelor, Maûdĭhĭ, and Mãŭzĭ were sitting with me in the tent. Suddenly the bachelor leaped at Maûzi's throat and squeezed it, saying, I want to kill you, and then finally let go. Thereupon all /339/ three of them tried this on themselves. They threw their heads back, placed their hands around their throats from behind, and, holding the breath, squeezed the larynx together from both sides with their thumbs. After a while, they let go, swallowed a few times, and took a deep breath. Extreme satisfaction was reflected on their faces.

765 it is always the women—broke out into loud lamentations and wailings, which did not cease until the objects were again hidden from view. He says that he witnessed at a Sambiõa village a very pathetic mourning scene when the news came that a certain resident of the village had died in Pará, whither he had gone as a paddler in one of the trading boats descending the river. The mother and the wife of the deceased paced up and down the bank of the river near the village during two entire days, uttering continually loud and solemn cries of mourning. In their hands, they carried his ornaments and waved them constantly in the direction of the place where he had died. With the assistance of other women, the wailing was continued throughout the night. But whatever may be the real sentiments of the relatives, lamentations and wailing must not be omitted.

•164 The Karayá have not suffered as much from smallpox and goitre as other primitive peoples. But tuberculosis is increasing among them, and they know that it is infectious. "Is there any catarrh where you hail from?" is the first question they ask a stranger before he is allowed to enter their huts. Intermittent fevers exist among them only in certain
753 low regions. They use but little medicine, for all sickness and disease is looked upon as demon possession, or the result
755 of witch-craft. Therefore, they trust to their conjurers, or tribal priests, to relieve illness. These men seek to remove the fancied poison or disturbing element by sucking the part of the body where the pain is located, or to expel the evil spirits by performing enchantments, or practicing black arts.
757 One of the most noted medicaments of the Karayá, is the resin of the almecegëira tree, which is mixed with cocoa-nut oil and taken in the form of snuff for headache, and also rubbed on the abdomen to cure stomach-ache.

000 Bates, in his valuable work, "The Naturalist on the Amazon," says: "No one could live long among the Indians of the Upper Amazon without being struck with their constitutional dislike for heat. Europeans certainly withstand the high temperature better than the original inhabitants of the